

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

ramA ramaNa bhAramA-vasantabhairavi

In the kRti ‘ramA ramaNa bhAramA’ – rAga vasantabhairavi, zrI
tyAgarAja pleads with the Lord to protect him.

P ramA ramaNa bhAramA nannu brOva zrI kara

A pumAnuD(a)ni kAd(a)ni nAtO
telpumA nar(O)ttama samAna rahita (ramA)

C1 sari nIk(e)varu dorakar(a)ni garvamu
adiyu gAka dharalO janulu marma-
(m)erigi nammukona lEr(a)NTi dharm(A)di
mOkSa varamul(o)saGgi bhakta
varula kAcina kIrti viNTi mari mari
nann(i)ndarilO ceysi paTTi brOva
zaraNu jocciti(n)ayya dari nIv-
(a)nukonnAnu caraNamE gati(y)aNTi (ramA)

C2 smaraNa telisi(y)ElE paramAtmuDu
nIvE(y)annAnu pAmarulatO
sari pOyin(a)TulE nI gOcaramula nE
palkukonnAnu nA mATal(e)lla
karuNatO nijamu sEya varadA
daNDamul(i)DinAnu zrI rAma rAma
parama pAvaNa nAma zaraja lOcana nann-
(A)daraNa sEyuTak(i)nta karuvaina vidham(E)mi (ramA)

C3 vyAjamulaku nEnu rA jAlan(a)NTEnu
gOpAla gati lEka nItO
nA jAli telupa pOtE lAjamulu
vEgagan(E)la zrI rAma rAma
AjAnu-bAha rAja rAja
sakala loka pAla vinu bhakta tyAga-
rAjuni(y)iNTa nIvu rAjillinAvu ganuka
nI japamunu nIdu pUjala viDuva jAla (ramA)

Gist

O Beloved of lakSmi! O Lord who causes prosperity! O Best of men! O Peerless Lord! O Lord who bestows boons! O Lord zrI rAma! O Lord whose name is supremely hallowed! O Lotus Eyed! O Lord gOpAla! O Lord whose hands reach up to the knees! O King of Kings! O Lord who protects all Worlds!

Is it a burden to protect me?

Please tell me whether You are a man or not.

1. (a) I pride that none can be found equal to You; further, (b) I heard about your fame, of protecting the great devotees, by conferring on them that kind of boons (which are otherwise attainable only as a result of the objects of human pursuit - puruSArtha) of righteous conduct etc (dharma, artha, kAma) and also emancipation; people in the Earth would not believe such acts (excepting by) knowing the secrets (of Your true nature); (c) again and again, I sought your refuge to protect me by holding my hand in front of these people; (d) I am convinced that You are my shelter; (e) I, therefore, seek Your feet only as my refuge.

2. (a) From the days when I cognized myself, I have considered that only You to be the Supreme Lord who governs (me or the Universe); (b) I have been speaking about Your perceptibility like ignorant people; (c) I prostrated before You, so that You may mercifully substantiate all my words; (d) what is the reason that You became so miserly in showing regard for me?

3. Even though I am not game for any pretexts, having no other recourse, if I tell You about my grief, why do You get irritated? please listen; You are effulgent in the home of this tyAgarAja - Your devotee; therefore, I shall not abandon either chanting of Your names or Your worship.

Word-by-word Meaning

P O Beloved (ramaNa) of lakSmi (ramA)! is it a burden (bhAramA) to protect (brOva) me (nannu), O Lord who causes (kara) prosperity (zrI)?

A Please tell (telpumA) me (nAtO) whether (ani) You are a man (pumAnuDuni) (pumAnuDuni) or not (kAdu ani) (kAdani), O Best (uttamA) of men (nara) (narOttama)! O Peerless (samAna rahita) Lord!

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity?

C1 I pride (garvamu) that (ani) none (evaru) can be found (dorakaru) (dorakarani) equal (sari) to You (nIku) (nIkevaru); further (adiyu gAka),

I heard (viNTi) about your fame (kIrti), of protecting (kAcina) the great (varula) devotees (bhakta),

by conferring (osaGgi) on them that kind of (aNTi) boons (varamulu) (varamulosaGgi) (which are otherwise attainable only as a result of the objects of human pursuit - puruSArtha) of righteous conduct (dharma) etc (Adi) (dharmAdi) (dharma, artha, kAma) and also emancipation (mOkSa),

which people (janulu) in the Earth (dharalO) would not (IEru) (IEraNTi) believe (nammukona) (excepting by) knowing (erigi) the secrets (marmamu) (marmamerigi) (of Your true nature);

O Lord (ayya)! again and again (mari mari), I sought (jocitini) (jocitinayya) your refuge (zaraNu) to protect (brOva) me (nannu) by holding (paTTi) my hand (cEyi) in front of these people (indarilO) (nannindarilO);

I am convinced (anukonnAnu) that You (nIvu) are my shelter (dari); I, therefore, seek (aNTi) (literally say) Your feet only (caraNamE) as my refuge (gati) (gatiyaNTi);

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity?

C2 From the days when I cognized myself (smaraNa telisi), I have considered (annAnu) (literally say) that only You (nIvE) (nIvEyannAnu) to be the Supreme Lord (paramAtmuDu) who governs (ElE) (me or the Universe);

I (nE) have been speaking (palkukonnAnu) about Your (nI) perceptibility (gOcaramula) (literally range) like (sari pOyinaTulE) (literally be equal to) ignorant people (pAmarulatO);

I prostrated (daNDamulu iDinAnu) (daNDamuliDinAnu) before You, O Lord who bestows boons (varadA)! so that You may mercifully (karuNatO) substantiate - make (sEya) true (nijamu) - all (ella) my (nA) words (mATalu);

O Lord zrI rAma! O Lord rAma! O Lord whose name (nAma) is supremely (parama) hallowed (pAvana)! O Lotus (zaraja) Eyed (lOcana)!

what (Emi) is the reason (vidhamu) (vidhamEmi) (literally method) that You became so (inta) miserly (karuvaina) (literally to go scarce) in showing (sEyuTaku) (sEyuTakinta) regard (AdaraNa) for me (nannu)?

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity?

C3 Even though (aNTenu) I (nEnu) am not game (rA jAlanu) (literally will not come) (jAlanaNTenu) for any pretexts (vyAjamulaku),

O Lord gOpAla! having no (IEka) other recourse (gati), if I tell (telupa pOtE) You (nItO) about my (nA) grief (jAli), why (Ela) do You get irritated (lAjamulu vEgaganu) (vEgaganEla)?

O Lord zrI rAma! O Lord rAma! O Lord whose hands (bAha) reach up to the knees (AjAnu)! O King (rAja) of Kings (rAja)! O Lord who protects (pAla) all (sakala) Worlds (lOka)!

please listen (vinu); You (nIvu) are effulgent (rAjillinAvu) in the home (inTa) of this tyAgarAja (tyAgarajuni) (tyAgarAjuniyiNTa) - Your devotee (bhakta); therefore (ganuka), I shall not (jAla) abandon (viDuva) either chanting (japamunu) of Your (nI) names or Your (nIdu) worship (pUjala);

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity!

Notes -

A – pumAnuDani – Are You man? sItA advanced the same argument to make zrI rAma relent to allow her to accompany the Lord to the forest. The following verse in zrImad-vAlmIki rAmayaNa, ayOdhya kANDa, Chapter 30 is relevant –

sItA asks -

kiM tvAmanyata vaidEha: pitA mE mithilAdhipa: |
rAma jAmAtaraM prApya striyaM puruSavighraM || (3) ||

“Securing you as his son-in-law, did my father, Janaka, the King of Mithila, recognize you to be woman in the form of a man?”

C1 - nammukona lEraNTi – this is how it is given in the books of TSV/AKG and CR. However, in the book of TKG, it is given as 'nammukO lEraNTi'. This needs to be checked. Any suggestions ???

C1 – kIrTi viNTi mari mari – this is how it is given in all the books other than that of TKG, wherein it is given as 'kIrTi mari mari'. Without the word 'viNTi', the sentence is incomplete. This needs to be checked. Any suggestions ???

C1 – dharmAdi – righteous conduct (dharma), pursuit of wealth (artha), pursuit of desire (kAma) and final emancipation (mOkSa) – these are called puruSArtha – the objects of human pursuit. It is generally believed that emancipation is attainable only through pursuit of these methods. Please also see following notes also.

C1 – marmamerigi nammukona lEraNTi varamulosaGgi – The episodes of redemption of ahalyA, the conferring of emancipation on jaTAyu, the vulture and also on zabari are considered as the exceptional grace of Lord zrI rAmA which could not be explained by way of zAstrAs; such grace which confers emancipation to those who were otherwise not qualified from the normal standpoint of puruSArtha, is what zrI tyAgarAja calls ‘unbelievable’. Only those who know the secret of (marmamerigi) true nature of the Lord, who has incarnated in human form, would understand these acts of exceptional grace.

Even zrI rAmA denies existence of any such special powers with him – please refer to zrImad-vAlmiki rAmAyaNa, yuddha kANDa, Chapter 117 - 'sItA's fire ordeal' –

AtmAnaM mAnuSaM manyE rAmAM dazarathAtmajam |
sO(a)haM yazca yatazcAhaM bhagavAMstad bravItu mE || 11 ||

"I account myself a human being, Rama (by name), sprung from the loins of (Emperor) Dasartha. And (yet) let the glorious lord (Brahma) tell me that which I as such (really) am and whence I have come."

C1 – ceYi paTTi – holding hand – this generally means 'marriage'. This kRti is in nAyika bhAva. This is further substantiated by the anupallavi wherein zrI tyAgarAja reiterates the words of sItA (please see note above).

C2 – smaraNa telisi – cognition of one's life (memory) seems to start from around the age of four. This seems to be the implication of these words. Unless this is an exaggeration, this would be what zrI tyAgarAja calls 'sahaja bhakti' – devotion co-born – in the kRti 'svara rAga sudhA'.

C2 – gOcaramula nE palkukonnAnu – The Lord is beyond the reach of senses, mind and intellect – He being the substratum of all; this has been aptly described by zrI tyAgarAja in the kRti 'vAcAmagOcaramE'. However, in this kRti, zrI tyAgarAja says that he has been speaking of the Lord, like ignorant people (pAmarulu), as if He is perceivable by senses, mind and intellect (gOcaramulu); but prays that his words be proved true – that the Lord may actually manifest (in a perceptible form). Probably this is what described by zrI tyAgarAja in the 'mOhanaM' rAga kRtis – 'nannu pAlimpa' and 'bhava nuta' wherein he describes about the physical appearance of the Lord along with sIta and AJjanEya.

C2 – zaraja lOcana – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as 'sarasija lOcana'. In the book of TKG, 'sarasija lOcana' is given as an alternative word. This needs to be checked. Any suggestions ???

C3 - lAjamulu vEgaganEla – this is a phrase used to indicate irritation – In tamizh it is called 'eLLuM koLLuM veDikka' – like grain or pulses (dry sesame, horse-gram etc) placed on a hot fry-pan, burst forth. This is compared to the countenance of an individual who feels irritated. zrI tyAgarAja uses the term 'lAjamulu' which means rice grain. The same is applicable to soaked paddy put on fry-pan as also pop-corn.

C3 - AjAnu bAhu – A regal person. One of the 32 sAmudrika lakSaNa for a superior man.

Devanagari

प. रमा रमण भारमा ननु ब्रोव श्री कर

अ. पुमानु(ड)नि का(द)नि नातो

तेल्पुमा न(रो)त्तम समान रहित (र)

च1. सरि नी(के)वरु दोरक(र)नि गर्वमु

अदियु गाक धरलो जनुलु मर्म-
(मे)रिगि नम्मुकोन ले(र)ण्टि ध(र्मा)दि
मोक्ष वरमु(लो)संगि भक्त
वरुल काचिन कीर्ति विण्टि मरि मरि
न(न्नि)न्दरिलो चेयि पट्टि ब्रोव
शरणु जोच्चित्ति(न)य्य दरि
नी(व)नुकोन्नानु चरणमे गति(य)ण्टि (र)

च2. स्मरण तेलिसि(ये)ले परमात्मुडु
नीवे(य)न्नानु पामरुलतो
सरि पोयि(न)टुले नी गोचरमुल ने
पल्कुकोन्नानु ना माट(ले)ल्ल
करुणतो निजमु सेय वरदा
दण्डमु(लि)डिनानु श्री राम राम
परम पावन नाम शरज लोचन न(न्ना)दरण
सेयुट(कि)न्त करुवैन विध(मे)मि (र)

च3. व्याजमुलकु नेनु रा जाल(न)ण्टेनु
गोपाल गति लेक नीतो
ना जालि तेलुप पोते लाजमुलु
वेगग(ने)ल श्री राम राम
आ-जानु बाह राज राज
सकल लोक पाल विनु भक्त त्याग-
राजुनि(यि)ण्ट नीवु राजिल्लिनावु गनुक
नी जपमुनु नीदु पूजल विडुव जाल (र)

English With Special Characters

pa. ramā ramaṇa bhāramā nannu brōva śrī kara

a. pumānu(ḍa)ni kā(da)ni nātō

telpumā na(rō)ttama samāna rahita (ra)

ca1. sari nī(ke)varu doraka(ra)ni garvamu

adiyu gāka dharalō janulu marma-

(me)rigi nammukona lē(ra)ṇṭi dha(rmā)di
 mōkṣa varamu(lo)saṅgi bhakta
 varula kācina kīrti viṇṭi mari mari
 na(nni)ndarilō ceyi paṭṭi brōva
 śaraṇu jocciti(na)yya dari
 nī(va)nukonnānu caraṇamē gati(ya)ṇṭi (ra)
 ca2. smaraṇa telisi(yē)lē paramātmuḍu
 nīvē(ya)nnānu pāmarulatō
 sari pōyi(na)ṭulē nī gōcaramula nē
 palkukonnānu nā māṭa(le)lla
 karuṇatō nijamu sēya varadā
 daṇḍamu(li)ḍinānu śrī rāma rāma
 parama pāvana nāma śaraja lōcana na(nnā)darāṇa
 sēyuṭa(ki)nta karuvaina vidha(mē)mi (ra)
 ca3. vyājamulaku nēnu rā jāla(na)ṇṭēnu
 gōpāla gati lēka nītō
 nā jāli telupa pōtē lājamulu
 vēgaga(nē)la śrī rāma rāma
 ā-jānu bāha rāja rāja
 sakala lōka pāla vinu bhakta tyāga-
 rājuni(yi)ṇṭa nīvu rājillināvu ganuka
 nī japamunu nīdu pūjala viḍuva jāla (ra)

Telugu

ప. రమా రమణ భారమా నన్ను బ్రోవ శ్రీ కర
 అ. పుమాను(డ)ని కా(ద)ని నాతో
 తెల్పుమా న(రో)త్తమ సమాన రహిత (ర)
 చ1. సరి నీ(కె)వరు దొరక(ర)ని గర్వము
 అదియు గాక ధరలో జనులు మర్మ-
 (మె)రిగి నమ్ముకొన లే(ర)ణ్ణి ధ(ర్మా)ది

- మొక్ష వరము(లొ)సంగి భక్త
 వరుల కాచిన కీర్తి విణ్ణి మరి మరి
 న(న్ని)న్దరిలో చెయి పట్టి బ్రోవ
 శరణు జొచ్చితి(న)య్య దరి
 నీ(వ)నుకొన్నాను చరణమే గతి(య)ణ్ణి (ర)
- చ2. స్మరణ తెలిసి(యే)లే పరమాత్ముడు
 నీవే(య)న్నాను పామరులతో
 సరి పోయి(న)టులే నీ గోచరముల నే
 పల్కుకొన్నాను నా మాట(లె)ల్ల
 కరుణతో నిజము సేయ వరదా
 దణ్ణము(లి)డినాను శ్రీ రామ రామ
 పరమ పావన నామ శరజ లోచన న(న్నా)దరణ
 సేయుట(కి)న్త కరువైన విధ(మే)మి (ర)
- చ3. వ్యాజములకు నేను రా జాల(న)ణ్ణేను
 గోపాల గతి లేక నీతో
 నా జాలి తెలుప పోతే లాజములు
 వేగగ(నే)ల శ్రీ రామ రామ
 ఆ-జాను బాహ రాజ రాజ
 సకల లోక పాల విను భక్త త్యాగ-
 రాజుని(యి)ణ్ణ నీవు రాజిల్లినావు గనుక
 నీ జపమును నీదు పూజల విడువ జాల (ర)

Tamil

- బ. రమా రమణ బా⁴రమా న్నన్లు ప్³రోవ ప్త¹ కర
 అ. పుమాను(డ³)ని కా(త)ని నాతో
 తెల్పుమా న(రో)త్తమ యమాన రఘిత (రమా)
 శ1. యగి నీ(కె)వరు తో³రక(ర)ని క³ర్వమ
 అతి³య కా³క త⁴రలో జన్లు మర్మ-
 (మె)గికి³ నమ్మకొన లే(ర)ణ్డి త⁴ర్(మా)తి³
 మోక్ష వరమ(లె)యన్కి³ ప⁴క్త
 వరుల కాశిన కీర్తి విణ్డి మగి మగి
 నన్(ని)న్త³గిలో సెయి పడ్డి ప్³రోవ
 యరణ్ణు యోశ్శితి(న)య్బా త³గి
 నీ(వ)న్కుకొన్నాను శరణమే క³తి(య)ణ్డి (రమా)
 శ2. యమరణ తెలిసి(యే)లే పరమాత్ముడు
 నీవే(య)న్కుకొన్నాను పామరులతో

ஸரி போயி(ன)டுலே நீ கோ³சரமுல நே
 பல்குகொன்னானு நா மாட(லெ)ல்ல
 கருணதோ நிஜமு ஸேய வரதா³
 த³ண்ட³மு(லி)டி³னானு ஸ்ரீ ராம ராம
 பரம பாவன நாம ஸரஜ லோசன நன்(னா)த³ரண
 ஸேயுட(கி)ந்த கருவைன வித⁴(மே)மி (ரமா)
 ச3. வ்யாஜமுலகு நேனு ரா ஜால(ன)ண்டேனு
 கோ³பால க³தி லேக நீதோ
 நா ஜாலி தெலுப போ³தே லாஜமுலு
 வேக³க³(னே)ல ஸ்ரீ ராம ராம
 ஆஜானு பா³ஹ ராஜ ராஜ
 ஸகல லோக பால வினு ப⁴க்த த்யாக³-
 ராஜுனி(யி)ண்ட நீவு ராஜில்லினாவு க³னுக
 நீ ஜபமுனு நீது³ பூஜல விடு³வ ஜால (ரமா)

இலக்குமிக்கினியோனே! சுமையோ,
 என்னைக் காத்தல், சீருள்வோனே?

(நீ) ஆண்மகனோ அல்லவோயென எனக்குத்
 தெரிவியுமைய்யா; மனிதரில் உத்தமனே! நிகரற்றோனே!
 இலக்குமிக்கினியோனே! சுமையோ,
 என்னைக் காத்தல், சீருள்வோனே?

1. ஈடுனக்கெவரும் அகப்படாரெனப் பெருமிதம் (எனக்கு);
 மேலும், புவியில் மனிதர்கள் (உனது) மருமம்
 அறிந்து, நம்பமுடியாதளவுக்கு, அறம் முதலான
 மோக்க வரங்களையளித்து, அடியாரில் சிறந்தோரைக்
 காத்த புகழ் செவிமடுத்தேன்; மீண்டுமீண்டும்
 என்னை யாவர் முன்னிலும் கைப்பிடித்துக் காக்க
 சரணம் அடைந்தேனய்யா! நீழல் நீயெனக்
 கொண்டேன்! உன் திருவடியே கதியென்றேன்!
 இலக்குமிக்கினியோனே! சுமையோ,
 என்னைக் காத்தல், சீருள்வோனே?

2. நினைவு தெரிந்து, (என்னை) ஆளும் பரம்பொருள்
 நீயேயென்றேன்! பாமரர்களுடன்
 ஈடான வகையில், உனது தோற்றங்களைப் பற்றி நான்
 சொன்னேன்! எனது சொற்களையெல்லாம்,
 கருணையுடன் மெய்யாக்க, அருளாளனே!
 (உன்னைத்) தெண்டனிட்டேன்! இராமா! இராமா!
 முற்றிலும் தூயப் பெயரோனே! கமலக்கண்ணா!
 என்னை மதிப்பதில் இத்துணை அரிதான விதமென்ன?
 இலக்குமிக்கினியோனே! சுமையோ,
 என்னைக் காத்தல், சீருள்வோனே?

3. (உனது) சாட்டலுக்கு நான் ஒப்பேன், ஆயினும்,

ಕೊಬಾಲಾ! ಬೊಕ್ಕಿನ್ನಿ, ಒನ್ನಿಡಂ
ಂನತು ತುಯರತ್ತ ತೊರಿವಿಕ್ಕಪ್ ಬೊನಾಲ್, ಂನ್ನಂ
ಕೊನ್ನಂ ವೊಡ್ಪಪ್ತೆನ್? ಇರಾಮಾ! ಇರಾಮಾ!
ಮುಱ್ತಾನ್ ನೊಕ್ಕೆಯೊನೆ! ಅರಸರ್ಕ್ಕರಸೆ!
ಬಲ್ಲುಲಕಂಗಲಯುಂ ಕಾಪ್ಪೊನೆ! ಕೊಲಾಯ್! ಅಡಿಯೆನ್,
ತಿಯಾಕರಾಸನ್ ಇಲ್ಲತ್ತಿನಿನ್ ನೊ ಂಗಿಕ್ಕಿನ್ನೆನೆ; ಂನವೊ
ಒನತು ಸೆಪತ್ತೆಯುಂ, ಒನತು ವಱಿಬಾಡ್ಪಿನೆಯುಂ ವೊಡೆನ್!
ಇಲಕ್ಕುಮಿಕ್ಕಿನಿಯೊನೆ! ಕುಮೆಯೊ,
ಂನ್ನಂ ಕಾತ್ತಲ್, ಕೊರೂನ್ವೊನೆ?

ಬಾಮರರ್ - ಅರಿವೊನ್
ತೊಱ್ಪಂಗಳಪ್ ಪಱ್ಪಿ - ಇಱವನ್ ಪುಲಂಕುಕ್ಕು
ಅಪ್ಪಾಪ್ಪವನ್; ಅಯಿನ್, ಅವನ್ ಪುಲಂಕುಕ್ಕು
ತೊರಿವತಾಕ ಕರುತಿ ಒರುವ ವಱಿಬಾಡು ಸೆಯ್ತಲ್
ಕರುಪ್ಪ - ಅರಿತು, ಪಱ್ಪಂ
ಕಾಡ್ಪ - ಬೊಕ್ಕು ಸೊಲ್ಲುತಲ್
ಂನ್ನಂ ಕೊನ್ನಂ ವೊಡ್ಪತ್ತಲ್ -
ಂಗಿಕ್ಕಲಡತಲ್ (ಪಾಡಲಿನ್ ಪೊರಿಯೆನವುನ್ತು)

Kannada

ಪ. ರಮಾ ರಮಣ ಭಾರಮಾ ನನ್ನ ಬೋವ ಶ್ರೀ ಕರ

ಅ. ಪುಮಾನು(ಡ)ನಿ ಕಾ(ದ)ನಿ ನಾತೋ

ತೆಲ್ಪುಮಾ ನ(ರೋ)ತ್ತಮ ಸಮಾನ ರಹಿತ (ರ)

ಚ. ಸರಿ ನೀ(ಕೆ)ವರು ದೊರಕ(ರ)ನಿ ಗರ್ವಮು

ಅದಿಯು ಗಾಕ ಧರಲೋ ಜನುಲು ಮರ್ಮ -

(ಮೆ)ರಿಗಿ ನಮ್ಮಕೊನ ಲೀ(ರ)ಣ್ಣಿ ಧ(ರ್ಮ)ದಿ

ಮೋಕ್ಷ ವರಮು(ಲೋ)ಸಂಗಿ ಭಕ್ತ

ವರುಲ ಕಾಚಿನ ಕೀರ್ತಿ ವಿಣ್ಣಿ ಮರಿ ಮರಿ

ನ(ನ್ನಿ)ನ್ನರಿಲೋ ಚೆಯಿ ಪಟ್ಟಿ ಬೋವ

ಶರಣು ಜೊಚ್ಚಿತಿ(ನ)ಯ್ಯ ದರಿ

ನೀ(ವ)ನುಕೊನ್ನಾನು ಚರಣಮೇ ಗತಿ(ಯ)ಣ್ಣಿ (ರ)

ಚ. ಸ್ಮರಣ ತೆಲಿಸಿ(ಯೇ)ಲೀ ಪರಮಾತ್ಮುಡು

ನೀವೇ(ಯ)ನ್ನಾನು ಪಾಮರುಲತೋ

ಸರಿ ಪೋಯಿ(ನ)ಟುಲೀ ನೀ ಗೋಚರಮುಲ ನೇ

ಪಲ್ಕುಕೊನ್ನಾನು ನಾ ಮಾಟ(ಲಿ)ಲ್ಲ
ಕರುಣತೋ ನಿಜಮು ಸೇಯ ವರದಾ
ದಣ್ಣಮು(ಲಿ)ಡಿನಾನು ಶ್ರೀ ರಾಮ ರಾಮ
ಪರಮ ಪಾವನ ನಾಮ ಶರಜ ಲೋಚನ ನ(ನ್ನಾ)ದರಣ
ಸೇಯುಟ(ಕಿ)ನ್ನ ಕರುವೈನ ವಿಧ(ಮೇ)ಮಿ (ರ)

ಚ೩. ವ್ಯಾಜಮುಲಕು ನೇನು ರಾ ಜಾಲ(ನ)ಣ್ಣೇನು

ಗೋಪಾಲ ಗತಿ ಲೇಕ ನೀತೋ
ನಾ ಜಾಲಿ ತೆಲುಪ ಪೋತೇ ಲಾಜಮುಲು
ವೇಗಗ(ನೇ)ಲ ಶ್ರೀ ರಾಮ ರಾಮ
ಆ-ಜಾನು ಬಾಹ ರಾಜ ರಾಜ
ಸಕಲ ಲೋಕ ಪಾಲ ವಿನು ಭಕ್ತ ತ್ಯಾಗೆ-
ರಾಜನಿ(ಯಿ)ಣ್ಣ ನೀವು ರಾಜಿಲ್ಲಿನಾವು ಗನುಕ
ನೀ ಜಪಮುನು ನೀದು ಪೂಜಲ ವಿಡುವ ಜಾಲ (ರ)

Malayalam

೧. ರಮಾ ರಮಣ ಭಾರಮಾ ನನ್ನು ಛೇದಾವ ಶ್ರೀ ಕೂ
೨. ಪೂಮಾನ್ಯು(ಝ)ನಿ ಕಾ(ಙ)ನಿ ನಾತೋ
ತೇಲ್ಪುಮಾ ನ(ರೋ)ತ್ತಮ ಸಮಾನ ರೂಪಿ (ರ)
೩. ಸುರಿ ನೆ(ಕ)ವರು ದೂರಕ(ರ)ನಿ ಗುರಮು
ಅಡಿಯು ಗಾಕ ಯರಲೋ ಜುಗುಲು ಮರ್ಮ-
(ಮ)ರಗಿ ನುಡುಕೊನ ಲೇ(ರ)ಗಡಿ ಯ(ರ್ಮ)ಡಿ
ಮೂಕುಷ ವರಮು(ಲಾ)ಸುಂಗಿ ಡಕತ
ವರುಲ ಕಾಪಿಗ ಕಿರ್ಮಿ ವಿಗಡಿ ಮರಿ ಮರಿ
ನ(ನಿ)ಗುರಲೋ ಪಾಯಿ ಪತ್ತಿ ಛೇದಾವ
ಗುರಣ್ಣು ಜೊತ್ತಿ(ನ)ಯು ಡರಿ
ನೆ(ವ)ನುಕೊನಾನ್ಯು ಪರಣಮೇ ಗತಿ(ಯ)ಗಡಿ (ರ)
೪. ಸ್ಮರಣ ತೇಲಿಸಿ(ಯೇ)ಲೇ ಪರಮಾತ್ಮುಲು
ನೆ(ವ)ಯನಾನ್ಯು ಪಾಮರುಲತೋ
ಸುರಿ ಪಾಯಿ(ನ)ಡುಲೇ ನೆ ಗುರಪರಮುಲ ಗೇ
ಪಲ್ಕುಕೊನಾನ್ಯು ನಾ ಮಾ(ಲ)ಲ್ಲ
ಕರುಣತೋ ನಿಜಮು ಸೇಯ ವರದಾ
ದಣ್ಣಮು(ಲಿ)ಡಿನಾನು ಶ್ರೀ ರಾಮ ರಾಮ
ಪರಮ ಪಾವನ ನಾಮ ಶರಜ ಲೋಚನ ನ(ನ್ನಾ)ದರಣ
ಸೇಯುಟ(ಕಿ)ನ್ನ ಕರುವೈನ ವಿಧ(ಮೇ)ಮಿ (ರ)
೫. ವ್ಯಾಜಮುಲಕು ನೇನು ರಾ ಜಾಲ(ನ)ಣ್ಣೇನು

ഗോപാല ഗതി ലേക നീതോ
നാ ജാലി തെലുവ പോതേ ലാജമുലു
വേഗഗ(നേ)ല ശ്രീ രാമ രാമ
ആ-ജാനു ബാഹ രാജ രാജ
സകല ലോക പാല വിനു ഭക്ത ത്യാഗ-
രാജുനി(യി)ണ്ട നീവു രാജീല്ലിനാവു ഗനുക
നീ ജപമുനു നീദു പൂജല വിധുവ ജാല (ര)

Assamese

- പ. ബമാ ബമണ ഭാബമാ നന്നു രോർ ശ്രീ കർ
- അ. പൂമാനു(ഭ)നി കാ(ഭ)നി നാതോ
തേല്ലുമാ ന(ഭോ)തുമ സമാന ഭഹിത (ഭ)
ച1. സരി നീ(കേ)ർകു ദോർക(ഭ)നി ഗർമു
അദിയു ഗാക ധർലോ ജനുലു മർമ-
(മേ)രിഗി നസ്മുകോന ലേ(ഭ)റിട്ടി ധ(ർമ)ാദി
മോഷ്കു രർമു(ലോ)സംഗി ഭക്ത
ർകുല കാചിൻ കീർതി റിറിട്ടി മരി മരി
ന(രി)ന്ദരിലോ ചെയി പട്ടി രോർ
ശർണു ജോഷ്ടിതി(ന)യ്യു ദരി
നീ(ര)നുകോന്നാനു ചർണമേ ഗതി(യ)റിട്ടി (ഭ)
ച2. സ്മർണ തേലിസി(യേ)ലേ പർമാത്മു
നീരേ(യ)ന്നാനു പാമർകുലതോ
സരി പോയി(ന)റ്റുലേ നീ ഗോചർകുല നേ
പർകുകോന്നാനു നാ മാർ(ലേ)ല്ല
കർണതോ നിജമു സേയു രർദാ
ദഗു(ലി)ഭിനാനു ശ്രീ ബാമ ബാമ
പർമ പാർന നാമ ശർജ ലോചൻ ന(ന്നാ)ദർണ
സേയുർ(കി)സ്ത കർകുരേൻ റിർധ(മേ)മി (ഭ)
ച3. ര്യാജകുലകു നേനു ബാ ജാല(ന)ന്റേനു

গোপাল গতি লেক নীতো
না জালি তেলুপ পোতে লাজমুলু
রেগগ(নে)ল শ্রী বাম বাম
আ-জানু বাহ বাজ বাজ
সকল লোক পাল রিনু ভক্ত অ্যাগ-
বাজুনি(য়ি)ণ্ট নীৰু বাজিল্লিনারু গনুক
নী জপমুনু নীদু পূজল রিডুর জাল (ৰ)

Bengali

প. রমা রমণ ভারমা নল্লু রোব শ্রী কর
অ. পুমানু(ড)নি কা(দ)নি নাতো
তেল্লুমা ন(রো)ত্তম সমান রহিত (র)
চ১. সরি নী(কে)বরু দোরক(র)নি গর্বমু
অদিয়ু গাক ধরলো জনুলু মর্ম-
(মে)রিগি নস্মুকোন লে(র)ণ্টি ধ(র্মা)দি
মোক্ষ বরমু(লো)সংগি ভক্ত
বরুল কাচিন কীর্তি বিণ্টি মরি মরি
ন(ল্লি)ন্দরিলো চেয়ি পট্টি রোব
শরণু জোচ্চিতি(ন)য়্য দরি
নী(ব)নুকোন্নানু চরণমে গতি(য়)ণ্টি (র)
চ২. স্মরণ তেলিসি(য়ে)লে পরমাত্মুডু
নীবে(য়ে)ন্নানু পামরুলতো
সরি পোয়ি(ন)টুলে নী গোচরমুল নে
পঙ্কুকোন্নানু না মাট(লে)ল্ল
করণতো নিজমু সেয় বরদা
দণ্ডমু(লি)ডিনানু শ্রী রাম রাম

পরম পাবন নাম শরজ লোচন ন(ম্না)দরণ
সেয়ুট(কি)স্ত করুবৈন বিধ(মে)মি (র)

চ৩. ব্যাজমুলকু নেনু রা জাল(ন)টেনু

গোপাল গতি লেক নীতো

না জালি তেলুপ পোতে লাজমুলু

বেগগ(নে)ল শ্রী রাম রাম

আ-জানু বাহ রাজ রাজ

সকল লোক পাল বিনু ভক্ত অ্যাগ-

রাজুনি(য়ি)ণ্ট নীবু রাজিল্লিনাবু গনুক

নী জপমুনু নীদু পূজল বিড়ুব জাল (র)

Gujarati

৫. রমা রমোৱা মোরমা নঞ্জু ওৱা শ্রী কর

অ. পুমানু(স)নি কা(এ)নি নাতো

তঁল্‌পুমা ন(রো)তম সমান রহিত (র)

খ৭. সরি নী(ঈ)বরু দোরক(র)নি গর্বমু

অদ্বিযু গাফ ধরলো জনুলু মর্ম-

(মঁ)রিগি নম্মুকাঁন লে(র)ড়িট ঘ(মা)দি

মোক্ষ বরমু(লোঁ)সংগি মকত

বরুল কাখিন কীর্তি বিড়িট মরি মরি

ন(ঞ্জি)ন্দরিলো ঝঁয়ি পড়িট ওৱা

শরফু ঝঁখ্খিতি(ন)য়্য দরি

নী(ব)নুকাঁজানু খরোমে গতি(য)ড়িট (র)

খ২. স্মরোৱা তঁলিসি(যে)লে পরমাট্মু

নীবে(য)জানু পামরুলতো

সরি পোয়ি(ন)টুলে নী গোখরমুল নে

পল্‌কুকাঁজানু না মাট(লোঁ)লে

করোৱাতো নিজমু সেখ বরদা

দেৱমু(লি)ডিনানু শ্রী রাম রাম

পরম পাবন নাম শরজ লোচন ন(জ্ঞা)দরোৱা

ସୈଧୁଟ(ଝି)ନ୍ତ କରୁବୈନ ବିଧ(ମେ)ମି (୧)
୧୩. ୟାଞ୍ଜମୁଳକ୍ରୁ ନେନୁ ରା ଞାଲ(ନ)ଝଟେନୁ
ଗୋପାଳ ଗତି ଲେକ ନୀତୋ
ନା ଞାଲି ତୈଳୁପ ପୋତେ ଲାଞ୍ଜମୁଳୁ
ଦେଗାଗ(ନେ)ଲ ଶ୍ରୀ ରାମ ରାମ
ଆ-ଞାନ୍ତୁ ଗାଢ଼ ରାଞ୍ ରାଞ୍
ସକଳ ଲୋକ ପାଳ ବିନ୍ତୁ ଭକ୍ତ ତ୍ୟାଗ-
ରାଞ୍ଜୁନି(ଧି)ଝଟ ନୀବୁ ରାଞ୍ଜିଢିଲିନାବୁ ଗନ୍ତୁକ
ନୀ ଞପମୁନ୍ତୁ ନୀକ୍ରୁ ପୁଞ୍ଜଳ ବିଦ୍ରୁବ ଞାଲ (୧)

Oriya

ପ. ରମା ରମଣ ଭାରମା ନନ୍ନୁ ବ୍ରୋଞ୍ଜ ଶ୍ରୀ କର
ଅ. ପୁମାନୁ(ତ)ନି କା(ଦ)ନି ନାତୋ
ତେଲ୍ପୁମା ନ(ରୋ)ଉମ ସମାନ ରହିତ (ର)
ତ ୧. ସରି ନୀ(କେ)ଞ୍ଜରୁ ଦୋରକ(ର)ନି ଗର୍ଞ୍ଜମୁ
ଅଦିୟୁ ଗାକ ଧରଲୋ ଜନ୍ମଲୁ ମର୍ମ-
(ମେ)ରିଗି ନମ୍ବୁକୋନ ଲେ(ର)ଞ୍ଜି ଧ(ମା)ଦି
ମୋକ୍ଷ ଞରମୁ(ଲୋ)ସଂଗି ଭକ୍ତ
ଞରୁଲ କାଚିନ କୀର୍ତ୍ତି ଞ୍ଜି ମରି ମରି
ନ(ନି)ୟରିଲୋ ତେୟି ପଞ୍ଜି ବ୍ରୋଞ୍ଜ
ଶରଣୁ ଜୋଜିତି(ନ)ୟା ଦରି
ନୀ(ଞ୍ଜ)ନୁକୋନାନୁ ଚରଣମେ ଗତି(ୟ)ଞ୍ଜି (ର)
ତ ୨. ସ୍ବରଣ ତେଲିସି(ୟେ)ଲେ ପରମାତ୍ମୁ
ନୀଞ୍ଜେ(ୟ)ନାନୁ ପାମରୁଲତୋ
ସରି ପୋୟି(ନ)ରୁଲେ ନୀ ଗୋଚରମୁଲ ନେ
ପଲ୍ଲକୁକୋନାନୁ ନା ମାଟ(ଲେ)ଲୁ
କରୁଣତୋ ନିଜମୁ ସେୟ ଞରଦା
ଦଣ୍ଡମୁ(ଲି)ତିନାନୁ ଶ୍ରୀ ରାମ ରାମ

ପରମ ପାଞ୍ଚନ ନାମ ଶରଦ ଲୋଚନ ନ(ନା)ଦରଶ
 ସେୟୁଟ(କି)ନ୍ତ କରୁଝେନ ଝିଧ(ମେ)ମି (ର)
 ଚ୩. ଝିଧାଜମୁଲକୁ ନେନୁ ରା ଜାଲ(ନ)ଝେନୁ
 ଗୋପାଲ ଗତି ଲେକ ନୀତେ।
 ନା ଜାଲି ତେଲୁପ ପୋତେ ଲାଜମୁଲୁ
 ଝେଗଗ(ନେ)ଲ ଶ୍ରୀ ରାମ ରାମ
 ଆ-ଜାନୁ ବାହୁ ରାଜ ରାଜ
 ସକଲ ଲୋକ ପାଲ ଝିନୁ ଭକ୍ତ ତ୍ୟାଗ-
 ରାଜୁନି(ମି)ଝ ନୀଝୁ ରାଜିଲୁନାଝୁ ଗନୁକ
 ନୀ ଜପମୁନୁ ନୀବୁ ପୁଜଲ ଝିତୁଝ ଜାଲ (ର)

Punjabi

୧. ରମା ରମଣ ଭାରମା ନନ୍ତୁ ଝୁବ ସ୍ତ୍ରୀ କର
 ଅ. ପ୍ରମାନ୍ତ(ଡ)ନି କା(ଦ)ନି ନାତେ
 ତେଲପ୍ରମା ନ(ରୋ)ତତମ ସମାନ ରହିତ (ର)
 ଚ୧. ସରି ନୀ(କେ)ବରୁ ଦେରକ(ର)ନି ଗରୁମୁ
 ଅଦିୟୁ ଗାକ ଧରଲେ ଜନ୍ତୁଲୁ ମରମ-
 (ମେ)ରିଗି ନମୁକେନ ଲେ(ର)ଟିଟ ଧ(ରମା)ଦି
 ମେକସ ବରମୁ(ଲେ)ସିଗି ଡକତ
 ବରୁଲ କାଚିନ କିରିତ ବିଟିଟ ମରି ମରି
 ନ(ନିନ)ନଦରିଲେ ଚେଜି ପଟି ଝୁବ
 ସରଟୁ ଜୌଚିତି(ନ)ଝନ ଦରି
 ନୀ(ବ)ନୁକେନାନ୍ତୁ ଚରଣେ ଗତି(ଜ)ଟିଟ (ର)
 ଚ୨. ସମରଣ ତେଲିସି(ଜେ)ଲେ ପରମାତମୁଡୁ
 ନୀବେ(ଜ)ନନାନ୍ତୁ ପାମରୁଲତେ
 ସରି ପେଜି(ନ)ଟୁଲେ ନୀ ଗୌଚରମୁଲ ନେ

ਪਲਕੁਕੋਨਾਨੁ ਨਾ ਮਾਟ(ਲੇ)ਲਲ

ਕਰੁਣਤੋ ਨਿਜਮੁ ਸੇਯ ਵਰਦਾ

ਦਣਡਮੁ(ਲਿ)ਡਿਨਾਨੁ ਸ਼੍ਰੀ ਰਾਮ ਰਾਮ

ਪਰਮ ਪਾਵਨ ਨਾਮ ਸ਼ਰਜ ਲੋਚਨ ਨ(ਨਨਾ)ਦਰਣ

ਸੇਯੁਟ(ਕਿ)ਨਤ ਕਰੁਵੈਨ ਵਿਧ(ਮੇ)ਮਿ (ਰ)

ਚੜ. ਵਯਾਜਮੁਲਕੁ ਨੇਨੁ ਰਾ ਜਾਲ(ਨ)ਣਟੇਨੁ

ਗੋਪਾਲ ਗਤਿ ਲੋਕ ਨੀਤੋ

ਨਾ ਜਾਲਿ ਤੇਲੁਪ ਪੋਤੇ ਲਾਜਮੁਲੁ

ਵੇਗਗ(ਨੇ)ਲ ਸ਼੍ਰੀ ਰਾਮ ਰਾਮ

ਆ-ਜਾਨੁ ਬਾਹ ਰਾਜ ਰਾਜ

ਸਕਲ ਲੋਕ ਪਾਲ ਵਿਨੁ ਭਕਤ ਤਯਾਗ-

ਰਾਜੁਨਿ(ਯਿ)ਣਟ ਨੀਵੁ ਰਾਜਿਲਿਨਾਵੁ ਗਨੁਕ

ਨੀ ਜਪਮੁਨੁ ਨੀਦੁ ਪੂਜਲ ਵਿਡੁਵ ਜਾਲ (ਰ)